

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 37. Vol. XXXII.

Tuesday, September 13, 1870.

Price One Penny.

ADDRESS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, JULY 25, 1870.

[CONCLUDED FROM PAGE 566.]

I will just relate a little of the history of this people. When they commenced in the East the war of James Buchanan against the Latter-day Saints, they sent the flower of the army here, with the best outfit any army had ever had in this Republic up to that time. What for? To use the Saints up. The army and the hangers-on amounted to 17,000 men. We then said to the North, "give up," but did not say to the South, "keep not back." The North gave up. Every family was on the move; they marched through this city south. We calculated to march south to where our women and children could live and take care of our stock, and we would wait in the mountains, and burn everything. That was the watchword. Our tinder and every material that could be was got into the houses, so that a single match would burn every house in this city, and then continue on until they would cease to pursue us, and if they inhabited these valleys they should have them as naked as we took them. And the North did give up; they gave up willingly. They had good houses and good farms, and they were ready to cut down every green tree. You may say such a course was not necessary.

It was not necessary for us to be forced to it.

We are here and we calculate to stay here, if we do not I guess it will be glory to any one else who comes. Enough on that point, we do not look for any such thing. I think we have got through with this, and if we have not and deserve such chastisement hereafter as we have received in former years, I hope we will be able to take the spoiling of our goods joyfully and acknowledge the hand of God in it. But I reckon we will stay here. We have good laws here; we have splendid laws in our State government that we lived under from 1847 to 1851. And my mind was then as now, that many laws are grievous to a people, they aggravate and perplex them, and they cannot understand them. The fewer the laws, if they are just and equitable, the better for the community. We have good laws, and we wish to say to all that come here, we expect you will observe the laws of the Territory, whether you are governors, princes, potentates, lawyers, or anybody else. We have a legislature here, and let me say right here, I am accused of dictating the elections. I spoke of this yesterday. I don't feel disposed to dictate elections; if

you get the best men for office, that is all I want, but if I find an evil designing person seeking office I certainly would, if I could, drop the stool from under him and let him fall. Take our government, or any other government where there are office seekers, the most of them are unfit for office, but those who are honest, just, truthful and merciful, and understand human nature, are the ones for our Presidents, and they are the ones for our Congressmen, and not lawyers, for they confuse everything.

I will say right here that of all men who ever did live upon the earth lawyers are the worst. Doctors and priests are bad enough, but lawyers will ruin everybody and send all to hell. They are the worst and the most unfit for human society of any beings that live, and if mankind would do as Peter, the Emperor of Russia, talked of doing when watching the doings of lawyers in Westminster Hall, England, they would not do a bad thing. Being asked, Do you not have lawyers in your kingdom? Peter replied, Yes, I have two, and when I get home I shall hang one of them. If all lawyers were served in this way communities would be saved a great deal of anxiety and trouble. This is speaking of men who are stirring up strife and litigation. They pick here, pick there, and destroy this and that. If they were to do as they should do, they would tell every man how to keep from going to law. This should be the business of the lawyer. Says he, "I understand law, take such a course and avoid a lawsuit." This is the legitimate business of a lawyer, and not try to stir up litigation.

I want for a moment to speak of what brother Pratt, one of our pioneers, in his last remarks, referred to. I mean Celestial Marriage, Plurality of Wives, or Polygamy. I want to tell you what I have done. I sent word to Congress by Doctor Bernhisel, our former Delegate, and W. H.

Hooper, our present Delegate, that, if they would pass a law that every man in this Government that is capable of taking care of himself, shall marry a wife, and then add a penalty to every man who interferes with his neighbor's or with single women, we will dismiss our wives. If they will punish such with death or imprisonment, Congress setting the pattern, we will dismiss our wives and have but one each. But until you do that we will see you—well, anywhere. We shall try and fulfil the commandments of the Lord; but could we not live as other men do? Is it not my privilege to lead about a wife or a sister, a neighbor's wife or any female as much as any other man's? Certainly; but when I do it, I do it legally and lawfully, not clandestinely. This is the curse that is upon this nation, and one of the greatest curses in the sight of heaven and justice that now rests on the United States. It is their abuse of females; millions of them are wasted. According to their own showing thousands of females have perished in the streets of New York since we have been in these valleys, probably double and almost treble the entire number of females we have in this Territory.

In our lives and practice we seek to save life, while the world is seeking to destroy life. We say "away with wars, away with contentions and disputings," and if two men cannot agree, pick two neighbors, not concerned in the affair, and let them judge and be satisfied with the judgment, and dismiss courts, lawyers and juries. They are a blot, a stain, a pest. They stop improvement wherever they dwell. Away with all this mischief, and come to the proper standard of civilization and live accordingly; and when we want officers, get the best that we can for President, Governor, Congressmen, and for all officers; put them in office, and let them stay during good behavior. God bless you. Amen.

The Bishop of Manchester recently said he had been waited upon by several Non-conformist ministers, who wished to become Church of England preachers, but he told them he did not want to make proselytes, and he did not ask them to change their religion. The Bishop must be a funny fellow. His creed must be, "As it was in the beginning, is now, and ever shall be, world without end. Amen." Consequently nobody need repent and be converted.

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

(CONTINUED FROM PAGE 564.)

You believe that in heaven every human soul will have its own male or female partner to all eternity, and that the two will be one. I have no doubt of that being the case with all who attain to celestial glory. I believe that man cannot be perfect without woman, nor woman perfect without man, as the Apostle says, "Neither is the man without the woman, neither the woman without the man, in the Lord." I believe that in heaven many a man will have more than one wife, and that each wife will be one with him, and that they all will be one with him. I do not believe that all men will go to heaven, or, in other words, obtain celestial glory. I believe that many more women than men will go to heaven, for the very sufficient reason that there are many more wicked men than there are wicked women, that most women would live virtuously if men would suffer them to do so, that very few women would live impure lives if left to the proper development of their own instincts and desires, with nothing more than honorable attentions from men. The dishonorable advances almost invariably originate with the men.

It is a mistake to suppose that "true and full reciprocity" is incompatible with polygamic marriage. We might as well suppose that a father does not fully reciprocate the affections of his several children, or that the sun shines efficiently on one individual only. True marriage is the union of a man and a woman according to the law of God, and the law of God in regard to marriage is in accordance with the nature of both man and woman. Yet I know of no reason why the marriage of a man with a second or a third woman should not be as true, as complete, as perfect a union of body and spirit as his union with the first woman. For all the practical purposes of marriage and of life there is no reason why a man and his second or third wife, just as much as he and his first wife, should not be

"Two souls with but a single thought,
Two hearts that beat as one."

They have the truest and fullest reciprocity that they can reasonably desire. Their interests are one and inseparable in either case. Holy Scripture expressly provides that when a man has several wives, the proper duty of marriage he shall not diminish to either. There is no valid reason why the several wives of a man should not regard each other with a sisterly affection, "in honor preferring one another." Most certainly, for the capacity to abolish jealousy among women, monogamy does not begin to compare with polygamy, for the reason that where polygamic marriage prevails a woman is under no fear that if another woman desires the same man for a husband as she does, the desire or claim or even possession by the one will in any wise invalidate the desire, claim, or chance of possession by the other. Life and literature abound with instances of unspeakable suffering from dark suspicion, well founded jealousy, blasted hopes, broken hearts, and blighted and incomplete lives from this very cause alone in monogamic countries. When properly understood and prudently and faithfully practised, the nature of polygamic marriage is to prevent, reduce, or even to abolish jealousy, because a woman knows she has a chance to have the man of her heart, whether another woman has him or not.

You say though there are many bad men who do not now deserve wives, we cannot suppose nor settle that they shall always remain bad, and if the good men have married all the women where are the others to find wives? True, we cannot settle that bad men shall remain bad, they commonly settle it that way themselves. If men in this life abuse the gifts of God to them, it is their own look out and at their own risk. If they persistently spurn the good things which the Heavens provide, it is not unreasonable to suppose that the time will come when the provision will be withdrawn. If men will not when they may, when they will they may not have the privilege, for the Spirit of the Lord will

not always strive with men. You and I have been taught from our infancy, and our parents before us were taught, that this life is a state of probation or proving, and that men will be rewarded for the deeds done in the body, whether they be good or evil. Now if a man will be so bad as to neglect or abuse women in this life, what shadow of right has he to them in a world to come? None that I can see. On the other hand, if a good man faithfully performs the duties of husband to several wives in this life, should they be torn from his bosom and given in another world to men who were wicked in this world? How would you yourself like that? What salvation or happiness would there be in it to you? I know no law of righteousness which would justify such a procedure. Scripture does acknowledge polygamic marriage and does condemn divorce, therefore there is no reason to suppose that any such wholesale divorce would be countenanced. What good would such divorce do? To tear women from the society of a good man, the father of their children, that they might be given into the arms of wicked men, or at best reformed rakes? That would be like rewarding vice and punishing virtue. That would be a pretty way of rewarding men for the deeds done in the body, it would be dragging down the day of judgment to the level of a flimsy theatrical *dénouement*, wherein the hero and the heavy villain strike hands and accept each other as pretty good fellows well met after all. The affection of a polygamic woman for her husband is just as strong as the affection of a monogamic woman for her husband, and wherein is the justice or the wisdom of tearing any woman away from the husband of her choice, and orphanizing her children? It is said that virtue is its own reward, and is it not perfectly just and proper that vice eventually should effectually overreach and punish itself? In my opinion your views in this regard appear to be encompassed with serious difficulties and to be full of irreconcilable inconsistencies.

Scripture says Satan shall yet be bound with a chain. When that time shall have come to pass, it will not be

reasonable to let those who do his works go roaming about unbound and unchecked, and I am sure I know of no better way to bind and tie up wicked men and make them harmless toward women, than by the institution of an order of things which will leave men of that class in such a condition that they can not reach any woman to abuse and corrupt.

Now can you imagine a more just and perfect binding, tying up of a licentious man than for him not to be able to find a woman to degrade? I have seen men of that class in a condition approximating very closely to the one I have described, and I assure you they did not like the situation a bit, and I pitied them not. They opened their eyes distressingly, being in torment. In them the Scripture was fulfilled, "There is no peace, saith the Lord, unto the wicked." For a somewhat analogous case of desperate condition, permit me to refer you to St. Mark v, 1-13.

You say to you it is incomprehensible that women with any intellectual development should do anything but revolt against the idea of polygamy. Why should intellectual development be opposed to that which is true, moral, wholesome, right, and beneficial to society? If intellectuality leads to rejection of truth and virtue, that is not a good argument for intellectuality. But it is not intellectual culture or development that causes women to revolt against polygamy. It is the prejudice engendered by tradition that causes such revulsion of feeling. Intellectuality is not necessarily favorable nor unfavorable to monogamy or polygamy, nor even to virtue or to vice. Greece was a monogamous country, but who were its intellectual women? They were not found solely among its monogamous and virtuous wives, though I do not say it was their fault. And you know very well that the race of *Aspasia* and *Lais* is not extinct in our day. You know that women with considerable intellectual development do not always revolt against even wicked association, with divers men. How, then, can intellectuality be incompatible with the virtuous association of polygamic marriage? My dear lady, allow me

to assure you that polygamy is not incompatible with intellectuality in woman. And I can tell you more—that polygamy is not incompatible with the highest and purest modesty, morality, and virtue, personal, domestic, and public, either in man or woman.

Whether a woman has much intellectual ability and culture or not, she was equally designed to do a true woman's work, of which maternity, in its broadest and most complete sense of bringing up and training, as well as bearing, is the largest and most important part. Intellectual tastes and occupations may lighten, diversify, interest, broaden, expand, and happyfy, but they should not be allowed to monopolize the whole of woman's life, nor divert her from the true purpose of her existence, which does not consist in intellectualism alone, nor to the detriment of other kinds of development. A giant in intellect may be a pigmy and a fool in common sense. An intellectual woman does not necessarily make the best wife. Utter intellectualism is one extreme, and utter animalism is another—the golden mean lies between, in the well-balanced and symmetrical development of the mental, the physical, and I might add the emotional and moral. Perfect manhood or womanhood cannot be otherwise attained. The head, the body, and the heart should be cultivated in the best proportions, each to the other. Symmetry is an attribute essential to perfection. A big heart and a sound, well developed, healthy body, as well as a big intellect, are desirable and indeed essential to symmetrical and complete perfection, which we should all aim at, and approach as nearly to as possible.

Now I wish you to understand that I do not design to underrate intellectual development. Nor do I wish to overrate it. I consider it a great mistake to suppose that intellectual development is the whole of human life and happiness, for there are other directions of development of equal, if not superior, importance. Undue intellectual development gives the race a big head, but a small, dried up, shrivelled heart, and a dwindled, insignificant, puerile body. Intellectual development alone would bring the

race to a speedy end. It would prepare the civilized world for another irruption of Goths and Vandals, or "New Zealanders," to be followed by another long night of "dark ages," from which may Heaven preserve us.

You think the true remedy for the present social evils is to be found in such mental and moral elevation of women as would make them resolve to live and die in single blessedness, rather than throw themselves away on bad men. I do not. Women were not made to live in single blessedness, and they won't do it, and I can't blame them. I am glad of it, and I like them all the better for it. It is a good sign on their part. Their capacities and endowments fit them for, nay almost if not quite compel them to, a very different kind of life. I admire their generous capacities and beautiful endowments, and fear no legitimate responsibilities that may thereby fall upon my shoulders. I recommend no woman to throw herself away on a bad man. I would say, don't do it. But, if asked for advice, I would recommend her to "throw herself away" on the best and most suitable man she could find, and cleave to him with all faithfulness, which, however, women generally are ready enough to do. That is the very best thing she can do, and you are as well aware of that as I am. I think it does not become a man to run greedily after women, even for wives. The women have the same privilege of indicating their preference as the men have, and they have vastly more interesting and delicate ways of manifesting preference than the men have. I have no objection whatever to the mental and moral elevation of women. I rejoice in it. I think the women generally do take the lead of the men in morality, and in the United States women are not a whit behind the men in intellectual development. In fact, I have thought sometimes that in some portions of the United States the women are developed intellectually somewhat at the expense of their domesticity, which I consider an ill-balanced condition, and so far unhealthy and unpromising development. In the New England States and some others the intellectual culture of women is

carried to such a pitch that they, as well as the men, tire of the cares and responsibilities of domestic life, and seek to avoid them, insomuch that small families, if any, are desired and are the rule, and the most horrible, foul, strange, and unnatural crime of fetal murder prevails, as it does in a smaller degree in this country. To

such an extent are these things practised in the States named that in some of them the native population, the descendants of the Puritans, are dying out and being supplanted by the more vigorous though less intellectual races currently supplied by emigration from Europe.

[TO BE CONTINUED.]

MORMONISM.

Apropos of Mormonism. It is a new thing that a colonist of New Zealand should bestow more than a passing thought on this subject; but the fact that a Salt Lake "Saint" has been proselytizing amongst us for the last few days—and rumor says with some success—has engrossed some attention and furnished much material for conversation generally. But it is elsewhere that the question of Mormonism is exciting deeper interest, more profound consideration. By the last mail news we see that the Saints of Deseret are entering upon a critical period of their history.

The question is a serious one for American politicians, and they may well pause ere giving sanction to any coercive measure against a powerful and intelligent community such as the Mormons have now become, where every man is soldier as well as saint; for if work is the first lesson they receive, drill is the next. And in all save the one dark blot they are a most exemplary people; indeed herein lies a great part of the difficulty; their enemies wish that they were only worse. The signal of danger is that a Mr. Cullem has introduced a bill for the suppression of polygamy in Utah. This has, of course, aroused Mormon ire, who shout back defiance, and has called forth one of the most singular demonstrations which history can show. The Mormon Saintesses stand up for "the rights of man!" and the system of polygamy as the only true sphere where the virtue of woman is properly cherished, and denounce monogamy as the engenderer of fornica-

tion and foeticide. Some 3000 Mormon wives, "sealed," substantial, or otherwise, with we don't know how great an army of babies in arms—many hundreds, however—met in solemn conclave in the Old Tabernacle in Salt Lake City to protest against the proposed infringement of their religious rights. Eliza Snow (a poetess of Mormon fame) presided. The principal speakers, as might be expected, were Mormoneesses of rank, all of them being wives of bishops and elders. The speeches were clever enough, and show that the Mormon women have cultivated minds and skilful tongues. All of them were of the first proselytes of Smith, and shared in the early persecutions and privations; several claimed descent from the old heroes of the Revolution, whose names were invoked to nerve them in the coming struggle. A series of resolutions were carried with acclamation that would intimate a resistance to the death against the proposed bill.

He is a very bad man indeed who has no good points, and perhaps few are without some sort of a moral blemish; our Gospel teachings remind us of this very often; as with the individual, so with the sect—a moral infirmity is natural to both. Though the evil of Mormonism is horrible in our eyes, there is still much to admire in the body practically—not theoretically—in the palpable facts which they can with honest pride point to as the result of their faith. They have survived persecution and triumphed over nature. They exist where no living animal before could hardly exist: they

reclaimed the wilderness, and flowers now bloom where nothing but soda crystals once sparkled; they have converted a dead sea into a paradise. They have worked out a modern illustration of what faith and labor may effect, that will not soon be forgotten. They have taken the bee as their distinctive emblem, and the first lesson in their faith is—work. To them the author of the "Latter-day Pamphlets" can look as having given expression to the prophetic cry that rings in all his writings—that man shall be earnest,

and shall do what his hands find to do with all his might.

If faith and work can make a desert bloom in Utah, surely faith and work may make a tenfold abundance flow from a country that is naturally a garden. The labor that will grow one potato or one ear of corn in Utah will grow ten in any other soil. Those who may be deluded by the sensual side of the picture will find themselves disagreeably undeceived. The Mormons permit no drones.—*Wellington Independent*, May 3.

MINUTES OF MEETINGS

AT THE OPENING OF THE LATTER-DAY SAINTS' MEETING HALL, 116, WESTGATE, BRADFORD, SUNDAY, SEPT. 4, 1870.

2 30 p.m.

Elders from America present on the stand—Horace S. Eldredge, President of the European Mission; M. B. Shipp, President of the Leeds Conference; George Lake, President of the Newcastle and Durham Conference; and J. Jaques, from the Office at Liverpool.

President Eldredge dedicated the room and all pertaining thereto to the Lord, for His worship by His Saints.

President Lake addressed the congregation upon the first principles of the Gospel and exhorted the Saints to faithfulness unto the end.

Elder Jaques followed, speaking upon the first principles, showing the Gospel to be ever the same, and upon the gathering, showing the necessity and benefits thereof.

6 30 p.m.

President Eldredge delivered a very interesting and instructive discourse, chiefly upon the first principles of the Gospel, showing the way in which all men in all ages must be saved, even by faith in God and Jesus Christ, re-

pentance of sin, baptism for the remission thereof, the laying on of hands for the reception of the Holy Ghost, and keeping the commandments of God.

President Shipp followed, showing that the difference between the Latter-day Saints and the various sects of the day was that the former really believed in the Bible, while the latter only professed to believe in it.

The meeting commenced and closed with singing and prayer. The room is very pleasant and commodious and is neatly and conveniently fitted up. At each meeting, especially that in the evening, the room was filled with a remarkably good-looking, intelligent, and attentive congregation, among whom were some of the good Saints from the adjacent Branches, also a number of strangers. The sweet singers of Israel filled all ears and hearts with the melody and harmony of the songs of Zion, a most excellent spirit prevailed throughout the day, and the Saints rejoiced in the blessings of the everlasting Gospel.

M. B. SHIPP.

The "Panjandrum" (a novel by Anthony Trollope) is a capital sketch of how a band of enthusiasts set about starting a new magazine that was to "rouse the public mind," and renovate, reform, amend, and other things besides, the condition of the world in general, and British social life, political institutions, habits of thought, and so forth, in particular; and how the grand project fell through in consequence of the projectors not really knowing what they meant to do, and disagreeing among themselves as to how they should do it: causes that have led to the breakdown of many other grand schemes besides that of the "Panjandrum."—"Illustrated Times." We have heard of Panjandrums and their magazines, but we never knew anybody who really knew what said Panjandrums meant to do.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, SEPTEMBER 13, 1870.

DEPARTURES.—The steamship *Idaho*, Captain Price, left this port, Sept. 7, for New York, with 186 souls of the Saints on board, including the following seven returning Elders—Frank H. Hyde (President of the company), Geo. Romney and Peter Nebeker (his counselors), John Albiston, W. W. Taylor, John S. Lewis, and L. W. Richards, who had been laboring faithfully on missions in this country for periods varying from about one to upwards of three years. Elder Taylor would have been pleased to continue his labors in England until next year, but, as his health was more or less feeble during the whole of his mission, it was considered best that he return home the present season. We rejoice to see the Saints gathering to Zion, but we should regret the departure of faithful Elders from their fields of labor in the world, were it not for the thought that after having accomplished their missions here, their presence will be as welcome and they may be as useful at home as abroad.

Among the above company were brother Robert Ruck, daughter, and son-in-law, from Preston Candover, Hants. Brother Ruck, if we are rightly informed, has been in the Church 30 years, and, as we understood, was baptized by Elder W. Woodruff. The company had a pleasant, cool, bracing day for the commencement of their ocean journey, but in all probability a breezy time for their first night at sea. We wish them a safe, pleasant, and speedy journey to the valleys of Utah. Elders R. F. Neslen, Geo. H. Peterson, and Thos. Howells, of the London, Nottingham, and Bristol Conferences respectively, accompanied parties of Saints from said Conferences, to assist them comfortably on board.

The *Idaho* left Queenstown the next day.

THE RESULTS.—The Springfield (Mass) *Republican*, speaking of the Newman-Pratt discussion at Salt Lake City, says, "We do not suppose he (Dr. Newman) made any converts against polygamy of those who believed in it before."

The *Salt Lake Herald* says, "We have heard of several ladies, not favorably disposed to the plural form of marriage, who were so affected by the powerful arguments of Dr. Newman as to have become warm adherents to the polygamic views."

So it appears that the Methodist Rev. Doctor is like the English Bishop of Manchester, he does not make proselytes, and perhaps does not believe in making any, or, if he does make any, he converts them from instead of to his views. Clever disputant, is the Doctor. Really these Reverend gentlemen are wonderful human curiosities. They must preach just for the fun of the thing.

PREACHING IN THE KIRTLAND TEMPLE.—From a letter from Elder Edward

Stevenson, dated Kirtland, Ohio, Aug. 10, the *Deseret News* condenses the following interesting particulars—

I am happy to inform you of my safe arrival at this place. On Sunday last I was invited to preach in the first Temple built by our people. The building is in a fair state of preservation, having been repaired, new roof and re-painted, and the windows replaced. The walls, upon which were inscribed the names of many travellers who passed this way to see the Kirtland Temple, have been whitewashed, so that the building has quite a respectable appearance. The plastering on the outside, pencilled in squares to imitate stone, of which the walls are built, stands just as it did thirty-six years ago, and scarcely any of it marred. Many travellers who pass within three miles of this place, on the Lake Shore and Michigan R. R., step off at Willoughby and visit the Temple to satisfy curiosity; some who visit the Salt Lake Temple and Tabernacle call and visit this on their way east.

The entrance to the Temple is effected through two double doors from a large stone platform, ascended by stone steps from the entrance and two stairways. The lower room is entered through two doorways. This room is the only one fitted up for meetings. The second story is similar to the first, and the upper rooms, five in number, used to be occupied for schools, &c. I had much larger congregations, both forenoon and afternoon, than could be expected on such short notice, and the best of attention.

Martin Harris, who still lives here, is tolerably well, and has a great desire to see Utah, and his children that live there; and although the old gentleman is in the 88th year of his age, he still bears a faithful testimony to the authenticity of the Book of Mormon, being one of the three original witnesses. He says he saw the plates, handled them, and saw the angel that visited Joseph Smith, more than 40 years ago. I have made arrangements to emigrate him to Utah, according to his desire, and will start in about two weeks.

SANDWICH ISLANDS.—Letters from Elders King and Bell, dated Laie, July 3 and 4, according to the *Deseret News*, report the Saints there, as a general thing, in the enjoyment of health and living their religion. Their agricultural operations the past season, owing to long-continued drought, were not so fortunate as was desired.

APPOINTMENTS.—Elder Joseph Parry has been appointed to preside over the Swansea, Elder Caleb Parry over the Monmouthshire, and Elder Geo. W. Groo over the Leicester Conferences.

CORRESPONDENCE.

AMERICA.

Cedar City, Iron County,
Utah, Aug. 15, 1870.

President Horace S. Eldredge.

Dear Brother—We are prospering in Cedar as usual. All is peace, and there is plenty of hard work. The grasshoppers annoyed us some and took a portion of our crops in the spring, but the Lord has greatly blessed us, after all, with the most bountiful harvest we have ever had of wheat. The 'hoppers took almost all

the oats and barley, but I think we shall have from 15,000 to 18,000 bushels of wheat. There are about seventy families in this place, four at Hamilton's Fort, and four at Johnson's Springs. I wish some of the poor Saints in Old England were here to assist us to harvest the wheat in our fields.

I see that France and Prussia are having pretty lively times. When the wicked rule the people mourn. Oh what sorrow and suffering will

come to the homes of thousands! War is a dreadful calamity. I have no doubt but the Lord will make it the means of opening a door for the Gospel in those down-trodden nations. It makes me feel more thankful than ever for our sweet mountain home.

I pray God to bless you in your labors. With kind love to yourself and the Elders who are laboring with you in Zion's cause, I remain your brother in Christ,

HENRY LUNT.

Erie City, Erie County, Pa.,
Aug. 21, 1870.

President Horace S. Eldredge.

Dear Brother—I take pleasure in forwarding you a short report of my labors in the ministry while on my late visit to England. At the April Conference of 1868, I was called, in connection with several others, to go to Europe on a mission. I accordingly settled up my business, and in company with Elder Winslow Farr left Ogden City June 17 following, President Farr taking us to the mouth of Weber Cañon, where we, through the kindness of Captain Loveland, took passage with his mule-train for the East. After a prosperous journey across the Plains, a distance of 400 miles, we arrived at Laramie City July 5, where we met the west end of the U.P.R.R. On the morning of the 10th, in company with twelve other Elders, I stepped on the eastern bound train. At Omaha we separated, some going to the Southern States and the rest to Europe. Five of us landed at Liverpool July 30, all in good health and spirits.

I was appointed to labor in the Manchester Conference, under the Presidency of Elder H. C. Jacobs. It was new business to me and I felt my inability to fill the position that I was called to, but by keeping myself humble before God, constantly calling upon Him for His assistance, and using all the ability that He had given me, I soon began to feel that I might do some good while upon my mission. I labored with Elder Jacobs one year with much pleasure.

On the 4th of September, 1869, I went to Leeds, as I had been appointed to succeed Elder A. E. Hyde in the

Presidency of the Leeds Conference, where I labored with much pleasure with Elder Thomas Rogers all the time, and Elder M. B. Shipp a portion of the time, until I was released to return home on the 13th of July last.

I can say of a truth that I had a great deal of pleasure while laboring for the spread of truth in the old country, and for the gathering of Israel, and I would say to all new beginners, take courage and do your best, and the Lord will always assist in time of need.

I return my sincere thanks to my many friends in the Old World, and especially to those in the Leeds and Manchester Conferences, for their numerous acts of kindness to me while laboring among them, and I pray God to bless them and open the way so that they may be able to flee from the troubles that are coming upon the nations. We can truly see the judgments of God being poured out on them in various ways, and I long for the gathering of Israel.

I left Liverpool on the *Manhattan*, July 13, as you are aware. When I left the company, about 475 miles west of New York, they were in good spirits, feeling well and anxious to get to the end of their journey. I stopped to make a short visit with some of my friends. They seem to like the Gospel very well, only that big pill, polygamy, which they can't swallow—it seems to choke them.

I expect to leave for home on the 29th of the present month, and I can assure you it will be a treat to get back into the peaceful vales of Utah once more, where I can meet and associate with the Saints and servants of God, and especially when the loved ones at home are among that number.

May God bless you and all who labor in the ministry, together with all Israel, is the prayer of your brother in the Gospel of Christ,

J. M. FERRIN.

ENGLAND.

London, Aug. 31, 1870.

President Horace S. Eldredge.

Dear Brother—At the April Conference, held in Salt Lake City, 1869, I with several others were called upon to take a mission to Europe, as mes-

sengers of life and salvation, to preach the Gospel of our Lord and Savior Jesus Christ, and to comfort and cheer those who had embraced the same faith with ourselves.

I accordingly went to work and wound up my business affairs, and on the morning of the 20th of May, I bade farewell to my family and friends, dedicating them to the Lord, realizing that all would be well. We took train at Ogden and had a very pleasant journey across the Plains. Arrived in New York, we took passage on board the steamship *City of Antwerp*. After a very pleasant passage across the briny deep, we arrived in safety at Liverpool, the Lord having blessed us and preserved us from dangers seen and unseen, for which I thank His great and holy name.

We were received with great kindness by President Carrington and those connected with him in the Office. I received my appointment to succeed brother Marius Ensign in the Presidency of the Liverpool Conference. This to me was a new business, for although I had been a member of the Church for over thirty years, I had not been accustomed to public speaking. Yet, putting my trust in that God who is always ready to bless us and make us adequate to any duty that we may be called upon to perform by His servants, I went forth in my weakness, and the Lord blessed me abundantly with His Holy Spirit in my labors amongst the people.

I travelled one year in that Conference, where I found many good, warm-hearted Latter-day Saints, people who were striving to the best of their ability to serve God, assist in the establishment of a reign of peace and righteousness on the earth, and save themselves from this untoward generation. They were also desirous of being gathered out of these lands of poverty and oppression to the place appointed for the gathering of Israel, where they can with us assist in the building up of God's kingdom upon the earth.

The Saints in that Conference, as well as in all others in Great Britain, are very poor, many scarcely able to obtain sufficient to exist upon. Yet those who live humble and keep the

commandments of the Lord rejoice in the midst of all the privations and difficulties they are called upon to encounter whilst here in these lands, having a hope within them which the world knows not of. This buoys them up in the midst of all their troubles. They know that the protecting care of the Almighty is constantly round about them, and that if they continue faithful, true to their integrity and to their heavenly Father, all will be well with them.

It seems strange that so many thousands who have been gathered out of Europe and have been in the midst of poverty, when they are gathered to Zion, and the Lord blesses them with the good things of this earth, seem to forget and lose all recollection of the condition of those left in the Old World, for if they fully realized the condition of the people here there would be greater exertions made, by those who have been assisted, to refund the means which have been so generously lent them, so that others who are faithful might have the same privilege with them of being gathered home, there to enjoy like blessings with themselves.

After laboring in the Liverpool Conference for twelve months, I was released from that field of labor to succeed Elder Shurtliff in the Presidency of the London Conference. I accordingly left Liverpool June 9, and went to London, where I have been laboring until the present time. Here I found many good, faithful Latter-day Saints, striving to serve God and assist in the great latter-day work in which we are all engaged. I have met with universal kindness from them, and from some who are not of our belief.

In behalf of all the Saints with whom I have been associated in this land, my prayer is that the Lord will continue to bless them with every blessing that will be for their best good. Having been released, with the privilege of returning home to Zion, to again enjoy the society of the Saints and the servants of God who lead Israel, and to meet my family and rejoice with them in the blessings of each other's society, I bid farewell for a season to all the Saints whom I have not had the privilege of bidding good-

by, praying that their deliverance may speedily come. I also return my gratitude to President Carrington for the good counsel and advice I have received at various times, also to all that have been associated with him in the Office, and my prayer is that the Lord may abundantly bless you and prosper you in your high and holy calling to all the Saints. Good-by.

GEO. ROMNEY.

Leicester, Sept. 1, 1870.

President Horace S. Eldredge.

Dear Brother—Having now got fairly settled in my new field of operations, I write to inform you of the condition of affairs as I find them in this Conference. I have completed the tour of the Conference in company with brother Peter Nebeker, who has presided here for the past eleven months to the satisfaction of the Saints. We performed the journey on foot in twenty consecutive days, omitting Sundays, being a distance of 223 miles, and I feel happy and cheerful in mind, vigorous and robust in body after it.

Ofttimes, as I have been lying in the inviting shade of an umbrageous ash, I have reflected on my peculiar position here in a strange country, surrounded by strange people, 6000 miles from my happy home, travelling to preach the Gospel of Jesus Christ in its purity and simplicity, with no means of support, save what the Apostles had in the days of our dear Redeemer, viz., faith in God, in Him who framed the world, the fountain of all light, the source of all pure intelligence, I would sometimes wonder where I would rest my wearied body when night should overtake me, as I was bound for some town or place where I was unacquainted, but reflecting that up to that present time I had not suffered nor lacked for anything that I really required, I would go cheerfully and confidently forward, and I can say that I have the first time yet to find where I have not met with friends who have welcomed me with a smile and made me comfortable. I can bear a faithful testimony that the words of God's servants have been faithfully verified, and I have not a single word of complaint to offer. I

feel to accept my mission as the greatest boon that kind Heaven has ever bestowed upon me—it is here where the grandeur, beauty, and glory of our Father's kingdom in a measure have been unfolded to my spiritual view, and by the spirit of truth I have been enabled to comprehend the great plan of salvation, that will fit and prepare us to return to our Father and God and dwell throughout eternity in a state of perfect happiness. The principles of our heaven-born religion teach me to be honest, prayerful, kind, affectionate, chaste and virtuous, and to seek to make all with whom I am associated contented and happy. Wherever these principles are taught, so far "Mormonism" is taught. Whatever tends to purify, redeem, exalt, and benefit mankind, to educate and bless God's children, is comprised in the principles of our religion, or the Gospel of Christ.

This Conference comprises the major part of the territory of four counties, the former Conferences of Warwick and Derby having been attached to the Leicester Conference. It gives me a broad scope of country to work in.

I realize, as regards my own capacity, that I am weak, but God is strong, and in Him do I implicitly trust, knowing that He has all power in His hands, and that His kingdom, now established upon the earth, will, ere many years shall have circled away, become the leading power, and that the law will go forth from Zion, and the nations of the earth must submit to it.

The Saints here, as elsewhere, are poor in purse, but the knowledge they possess in regard to the principles of salvation is more valuable than gold, and like all *real* Saints they are laboring hard to obtain the means to enable them to gather home to the chambers of the Lord in the west, where they will be secure from the plagues and pestilence that are inevitably coming. God has spoken it, and who has authority to contradict and repeal His decisions? Yet I find a spirit of slackness amongst some of the people in regard to tithing and the Word of Wisdom, but owing to the weaknesses of mortality, people err, and we must be lenient.

I know that I have a standing in the government of God on the earth, that Joseph Smith was a great prophet, with authority from heaven, and that the work which God has established through His instrumentality is growing, in spite of the machinations of wicked men to hinder its progress. May the Lord hasten the time when His kingdom will come with power.

Allow me to say that I had great pleasure in my twelve months' labors as travelling Elder in the Nottingham Conference, under President George Lake, whom I esteem as one of the best men of my acquaintance.

Remember me kindly to brother John Jaques and your wife, and believe me your humble servant in the ministry,

GEO. W. GROO.

Duckensfield, Sept. 3, 1870.

President Horace S. Eldredge.

Dear Brother,—Being about to leave England for my mountain home, I could not do so and feel satisfied without first offering to the good Saints amongst whom I have labored, and to all who have extended to me their kindly feeling, a tribute of thanks. Agreeable to the promise of the servants of God when setting me apart for this mission, I have never lacked a friend since I left my home. Language fails me when I would attempt to express the gratitude I feel. I must say to all good-by. May God bless His faithful Saints. May the day be hastened when they will be gathered home, and may God grant that when gathered they will remain faithful.

On the 18th of August I had the pleasure of baptizing six persons, three of whom had been in the Church before. One of these, with her husband,

leaves England for Utah on the 7th of this month.

On the 31st of August, by previous request, we obtained permission to hold meeting at a private house in Chadderton. Besides the residents of the house, four in number, several neighbors came in and we had a very good meeting. The prince of darkness was slightly represented outside, but the power of God prevailed, and the truth was taught. When the meeting was over, I asked the people if they would like the brethren to come again, and the answer was that they could come and hold meeting whenever they pleased. I hope and pray that good may be done in that place, and I think that it will.

I take my leave, only regretting that I have not been able to accomplish more good in the cause of truth during my labors. I have sought earnestly for the good Spirit of God to be my guide, that I might truly be a servant of God and be of benefit to His people, and to this end I have labored faithfully, my health considered. I am thankful for and have enjoyed my mission, and, though I have been somewhat afflicted in body, in spirit I never felt better in my life. The desire of my heart is to prove faithful to the end in the work in which I have enlisted, for I know that it is of God.

With kind regards to yourself, sister Eldredge, brother Jaques, all laboring with you in the Office and throughout the Mission, and all the Saints, and ever praying for the welfare of Israel, the spread of the truth, and the prosperity of the kingdom of God, I remain your brother in the Gospel,

W. W. TAYLOR.

UTAH NEWS.

By letter we learn that there were thunder and slight rain storms Aug. 14, 18, and 19, at Salt Lake City.

The following are from the *Deseret News* to Aug. 19:—

Elder Wm. C. Staines arrived at Salt Lake City Aug. 18. He was expecting to start on his return to New York, Aug. 20 or 22.

Flies must be numerous at Salt Lake the present season, almost as numerous as the receipts, published in the local papers, for killing them.

Elder George H. Crosby wrote from Hebron, Southern Utah, that health prevailed, and crops were prospering notwithstanding the long drouth.

The Valley Seminary for Young Ladies was to open Aug. 22, at the Social Hall, with a corps of experienced teachers. Mary E. Cook, principal.

One case of small-pox had appeared at Tooele, in a child that had been taken on a visit to Ogden. Prompt measures were taken to prevent the spread of the disease in the settlement.

Superintendent John Taylor, brother Isaac Groo, and the teachers and scholars of the Ninth Ward Sunday school had a good time at Mark Lindsay's gardens Aug. 17.

Mr. John H. Stott, of Moroni, Sanpete county, reports a machine for killing grasshoppers by the bushel in the streams by giving the insects a friendly squeeze between a pair of rollers.

Mr. S. D. Woodhull, of the firm of Woodhull Brothers, was shot by Nathan Springer, in Little Cottonwood Cañon, Aug. 12, for claim-jumping. Woodhull was formerly a preacher. Springer was arrested, and F. H. Benner, as accessory, was held to bail in \$2000.

The superintendents, teachers, scholars and friends of the 13th Ward Sabbath School, 300 to 400 persons, with two bands of music, had a day's recreation and amusement at brother Mark Lindsay's gardens, Aug. 11. Dancing, singing, games of various kinds, and a few addresses were the entertainment.

"Veritas" wrote from Mendon, Cache County, Aug. 3. The co-operative store was doing a flourishing and satisfactory business, the shareholders were buying a co-operative threshing machine. Notwithstanding the damage done by the grasshoppers, the settlers were reaping tolerably good crops. Had a glorious time on the 24th.

Elder J. M. Coombs, of Payson, wrote that wheat was turning out pretty well there, hay light, but of better quality than usual, corn looked splendid and there was much of it. A good new stone school-house was recently finished and dedicated, and a school started in it. A large new meeting-house was expected to receive its outside finish before winter.

Elder D. Bonelli wrote from St. Thomas, Arizona, Aug. 3, that the first case of sunstroke known in that region occurred the day previous—brother Chas. Dannmer, sen., was found dead in the field where he had been irrigating. Thermometer 114 degrees in the shade, 145 in the sun, not unusually high for that country, but the day was cloudy and oppressive.

The Newman-Pratt discussion came off in the New Tabernacle on Friday, Saturday, and Sunday, Aug. 12, 13, and 14, each disputant speaking an hour at a time. Question—"Does the Bible Sanction Polygamy?" Professor Pratt in the affirmative, Dr. Newman in the negative. The attendance is reported to have varied from three or four thousand on the first day to eleven thousand on the last.

Bishop Budge, of Paris, Rich County, reported the people there feeling first-rate and more encouraged than ever under the blessing of good crops. Corn and sugar cane were very promising. Grasshoppers paid a flying visit, but did very little damage. As soon as harvesting was over, the people of Bear Lake expected to make their portion of the Logan Cañon road, connecting Rich and Cache counties.

Elder J. J. Allred wrote from Shonesburg, Kane county, that during the last days of July that place was afflicted by grasshoppers by the million, but a lively and happy time was enjoyed on the "24th." Bishop Anson P. Winsor had returned home from Pipe Springs, in the Kanab region, where he had suc-

ceeded in gathering between two and three hundred head of cattle and had planted thirteen acres of land with barley and corn, potatoes and other vegetables.

Brother H. Thunneson wrote from Gunnison, Sanpete county—"We have but a small settlement here yet—about ninety families—and our people are more or less poor. The grasshoppers have preyed heavily upon us the last four years, and the losses and burdens we had to endure during the late Indian war were equally severe; but we are improving. Our field at present looks barren and desolate, except about two hundred and fifty acres planted with wheat, mostly late grain, which looks very promising and will most likely, with the addition of peas, potatoes, corn, &c., all of which appear to be doing well, suffice to feed the inhabitants of this place for the coming year. We are working diligently to make a good meadow, by the help of the abundance of water afforded by the Sanpitch river; it is already fenced and we have a fair prospect for some hay. A new saw mill is now running in Twelve Mile Canyon, belonging to H. H. Kearnes and Company, and with the good road now made up the canyon we expect to get an abundant supply of timber for building and fencing purposes. A new rock school-house 24 by 44 feet is being built and will be finished soon. Our co-operative store does a good and sure business considering the scarcity of money and the dulness of the times. Considerable of our present year's farming is being done on the co-operative principle and we expect to enter into it on a larger scale next year. Our mechanics are doing well, and a good deal of furniture is being turned out at this place, for the supply of our own and other settlements. The people appear to be well generally in health and spirits. The weather is fine and as the grasshoppers get wings they take their flight to other parts."

The following are from the *Ogden Junction* to Aug. 17—

Mr. Thomas S. Thomas, from Samaria, Malad, reported all well there, crops good, no sickness.

Grasshoppers had done little damage at Bear Lake, harvest was in full operation, plenty of small grain, good prospects for corn, but the blackbirds were troublesome.

John W. Young, Esq., and Mrs. Libby Young left for the Eastern States, Aug. 17, Mr. Young to stay three weeks, Mrs. Young a few months. Presidents B. Young and Geo. A. Smith and Hons. Jos. A. Young and B. Young, jun., and other friends accompanied them to Ogden.

"D. D." wrote from Malad, July 31, that the season had been dry and hot, little or no spring, crickets paid a friendly visit early in the season, grasshoppers staid two weeks from July 5, range parched, hay crop very light, good time July 24, fine rain July 31, settlers felt well and thankful.

Mr. Jonathan Jackson wrote from Sanpete County that Fort Ephraim had suffered the least from grasshoppers, and there a little more than one-third of the grain crop was gone. Corn, pea, and potato crops were pretty good generally. The Indians were peaceable and evinced a desire to remain so. There was some talk of re-settling the Sevier. A quartz mill was expected there in a few days. The people were full of hope and confidence in the future.

Friend Seth M. Blair wrote from Iron County to Joseph Hall, Esq., July 27. Crops and health were good in southern Utah. The quartz mills in Meadow and Dry Valleys were paying institutions, and southern Utah rich in iron, zinc, and copper, but the masses would not find it to their interest to turn miners. The Iron Company was incorporated with \$100,000 stock, one-fourth paid in. The iron business would become independent as surely as the "Lone Star" did wave triumphantly over the graves of the Montezumas and all that. Governor Shaffer proposed to visit the southern country before the sitting of the next legislature.